ſect and ſchiſm, we wrong the earneſt and zealous thirſt after knowledge and underſtanding which God hath ſtirr'd up in this City. What ſome lament of, we rather ſhould rejoyce at, ſhould rather praiſe this pious forwardnes among men, to reaſſume the ill deputed care of their Religion into their own hands again. A little generous prudence, a little forbearance of one another, and ſom grain of charity might win all theſe diligences to joyn, and unite into one generall and brotherly ſearch after Truth; could we but forgoe this Prelaticall tradition of crowding free conſciences and Chriſtian liberties into canons and precepts of men. I doubt not, if ſome great and worthy ſtranger ſhould come among us, wiſe to diſcern the mould and temper of a people, and how to govern it, obſerving the high hopes and aims, the diligent alacrity of our extended thoughts and reaſonings in the purſuance of truth and freedom, but that he would cry out as *Pirrhus* did, admiring the Roman docility and courage, if ſuch were my *Epirots*, I would not deſpair the greateſt deſign that could be attempted to make a Church or Kingdom happy. Yet theſe are the men cry'd out againſt for ſchiſmaticks and ſectaries; as if, while the Temple of the Lord was building, ſome cutting, ſome ſquaring the marble, others hewing the cedars, there ſhould be a ſort of irrationall men who could not conſider there muſt be many ſchiſms and many diſſections made in the quarry and in the timber, ere the houſe of God can be built. And when every ſtone is laid artfully together, it cannot be united into a continuity, it can but be contiguous in this world; neither can every peece of the building be of one form; nay rather the perfection conſiſts in this, that out of many moderat varieties and brotherly diſſimilitudes that are not vaſtly diſproportionall ariſes the goodly and the gracefull ſymmetry that commends the whole pile and ſtructure. Let us therefore be more conſiderat builders, more wiſe in ſpirituall architecture, when great reformation is expected. For now the time ſeems come, wherein *Moſes* the great Prophet may ſit in heav'n rejoycing to ſee that memorable and glorious wiſh of his fulfill'd, when not only our ſev'nty Elders, but all the Lords people are become Prophets. No marvell then though ſome men, and ſome good men too perhaps, but young in goodneſſe, as *Joſhua* then was, envy them. They fret, and out of their own weaknes are in agony, leſt theſe diviſions and ſubdiviſions will undoe us. The

The adverſarie again applauds, and waits the hour, when they have brancht themſelves out, ſaith he, ſmall anough into parties and partitions, then will be our time. Fool! he ſees not the firm root, out of which we all grow, though into branches: nor will beware untill he ſee our ſmall divided maniples cutting through at every angle of his ill united and unweildy brigade. And that we are to hope better of all theſe ſuppoſed ſects and ſchiſms, and that we ſhall not need that ſolicitude honeſt perhaps though over timorous of them that vex in this behalf, but ſhall laugh in the end, at thoſe malicious applauders of our differences, I have theſe reaſons to perſwade me.

Firſt, when a City ſhall be as it were beſieg'd and blockt about, her navigable river infeſted, inrodes and incurſions round, defiance and battell oft rumor'd to be marching up ev'n to her walls, and ſuburb trenches, that then the people, or the greater part, more then at other times, wholly tak'n up with the ſtudy of higheſt and moſt important matters to be reform'd, ſhould be diſputing, reaſoning, reading, inventing, diſcourſing, ev'n to a rarity, and admiration, things not before diſcourſt or writt'n of, argues firſt a ſingular good will, contentedneſſe and confidence in your prudent foreſight, and ſafe government, Lords and Commons; and from thence derives it ſelf to a gallant bravery and well grounded contempt of their enemies, as if there were no ſmall number of as great ſpirits among us, as his was, who when Rome was nigh beſieg'd by *Hanibal*, being in the City, bought that peece of ground at no cheap rate, whereon *Hanibal* himſelf encampt his own regiment. Next it is a lively and cherfull preſage of our happy ſucceſſe and victory. For as in a body, when the blood is freſh, the ſpirits pure and vigorous, not only to vital, but to rationall faculties, and thoſe in the acuteſt, and the perteſt operations of wit and ſuttlety, it argues in what good plight and conſtitution the body is, ſo when the cherfulneſſe of the people is ſo ſprightly up, as that it has, not only wherewith to guard well its own freedom and ſafety, but to ſpare, and to beſtow upon the ſolideſt and ſublimeſt points of controverſie, and new invention, it betok'ns us not degenerated, nor drooping to a fatall decay, but caſting off the old and wrincl'd skin of corruption to outlive theſe pangs and wax young again, entring the glorious waies of Truth and proſperous vertue deſtin'd to be-

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